

# RECORDER & TELEGRAPH.

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## RELIGIOUS.

For the Recorder & Telegraph.

### FEMALE SOCIETY FOR MISSIONARY PURPOSES.

Report of the Society submitted Oct. 3d, 1825, being its 25th Anniversary.

Ladies of this Society will recollect that it was organized the last spring, to defer giving our Report, until the anniversary of the Society, which was held on the 15th of May, 1825. That time has now arrived: and in relation to the progress of the Society, we briefly state, that the School in the Alms-House was kept up during the summer of 1824; but in the spring of the year, that establishment being removed to South Boston, a re-commencement of the School became imperative. The ladies, however, continued to visit the House of Correction previous to its removal, and on Wednesdays in the afternoon. The same was supplied with preaching also, on some part of the day.

We have to regret that we have been destitute of the services of the principal part of the last year. Mr. Gamble, who laboured in the city about four months for the Society, in connection with the "Society for Promoting Moral Reform in Boston," which supports a school at Fort Hill. His health, however, was such, that he could devote but a part of his time to the work; and he was obliged to retire to the country. Our generous friends who graciously boarded Mr. E. during his stay in Boston, will please to accept our grateful acknowledgments of their benevolence.

Mr. Gamble, whose labours were useful and unwearied, has in the course of the year removed to the West; where we understand he is labouring under the auspices of a Presbytery in Pennsylvania.

As it is obviously important that missionaries should be constantly employed in this field, we suggest to the Society the expediency of observing the Saviour's injunction,—"Pay ye the Lord of the harvest, that he will send forth labourers." We would also observe, that the labourer is worthy of his hire; it is therefore necessary that prayers and efforts bear some proportion to the amount of the harvest. Let us not be weary in well doing. The Lord of heaven has undoubtedly attended the labours of the Society in this city; and the want has been supplied by the Society of those labours.

The Ladies Committee, appointed at the request of the Directors of the "Penitential Female Refuge," to attend to the duties of their appointment, until an Auxiliary Society was formed in January last, which has since taken up the charge.

In the spring, the Society, at the suggestion of the respected minister who had been performing the duties of a missionary in the city, took into consideration the propriety of attempting the establishment of a Charity School at the North part of the city, among girls whose age excludes them from the Charity Schools, and who are suffered to grow up in total ignorance of those branches of female education so essential to the comfort and respectability of the female sex.

When we think for a moment how much misery and wretchedness exist in Society in consequence of this ignorance, and on the other hand, how many families have been saved from infamy and suffering by the education of a well informed mother, we cannot but feel the necessity and utility of such a project. We are however sorry to say, that owing to various unavoidable circumstances, the plan has not succeeded according to our wishes. Still we have not relinquished our intention to judge the hope that a wise and benevolent public will not only approve, but patronize, the issue of such a school, and thus complete a system of free school education, already so excellent.

Very shortly after our last Annual Report, our highly valued friend, Mrs. P. was removed from the scene of her earthly pilgrimage, "to a house not made with hands, eternal in the heavens."

The character and usefulness of Mrs. P. are so well known to the members of this Society, as to preclude the necessity of a dissertation in this Report. We only remark, as a just tribute of respect to her worth, that she was one of its founders; and to the close of life, it deeply interested in its prosperity. The Christian character and piety with which she engaged in its concerns, and attended its various meetings, will be remembered with admiration by those who witnessed it; and we trust the recollection will excite survivors to imitate her example. On the day appointed, she conducted herself as secretly pledged to be on the spot in person. It would have occasioned surprise indeed, to find Mrs. P. any where on the first Monday in the month, but at the missionary prayer-meeting, unless she was absolutely demanded her presence elsewhere.

She was long an active member of the Board of Managers, and for several years President of the Society. We believe her fervent prayers for the uplifting of Zion, will be answered in mercy on future generations.

We have also to record the decease of six other members, in reference to whom we believe we can with propriety adopt the language of inspiration and say, "These died in faith." They took a lively interest, and were particularly Mrs. Larkin and Miss Lincoln; both of whom were for several successive years members of the Board. A grateful remembrance of the tender sympathy and fervent piety with which consolation and encouragement were imparted by them to the poor, will be cherished by many a child of sorrow. And should the heart-ached professor, whose attention is crossed with business and parade, ask the departed spirit of Elizabeth Lincoln if she now regretted having spent so many hours in the Alms House, conversing with the miserable tenants on the glories of the world, and the awful realities of the region of pain, she would say, "Go thou and do likewise; deny thyself, take up the cross, and patiently wait thy arrival hither; and thou shalt doubt no longer."

We have before us this afternoon, a living testimony of the attachment of the latter to the cause of Christ. Her request, a sister and five little nieces are made Members of this Society. May her much coveted mantle rest on them.

These friends are indeed a loss to us & to the church at large. But while we see those who faithfully labour for him, removed from the field, our hands must not hang down; we must not stand still to mourn our loss, but work is doubling on our hands, because some have ceased from their labours, we must endeavour to make our diligence and work while the day lasts, knowing that the solemn period must arrive when we must quit the stage, and leave the cause in other hands.

Although we sensibly feel the vacuum made by the removal of those we so much loved, yet we should not forget to acknowledge the goodness of God in raising up others; and among them, we are happy to recognize many of our juvenile friends. May these useful, young almost as infant members, rise up and more than fill the places of those who precede them.

Our devout thanksgivings should also arise to our heavenly Benefactor, who has so long continued us together as a body. Twenty-five years have mingled with a past eternity, since the formation of this Society. It was on the 9th of Oct. 1800, that, with much diffidence and many obstacles to encounter, we commenced

our career. Those who can look back to that period, recollect with deep interest the transactions of the day, when few and feeble we engaged in the pleasing but novel enterprise. To aid the cause of missions by permanent combination, was a thing unprecedented among females. And as an association for this specific purpose, we stood alone for several years. At length the fire began to kindle; and the flame of love to perishing souls has burst forth with an intensity which many waters cannot quench nor floods drown. On every hand we see little circles meeting for the purpose of uniting their energies in promoting the great object of our mission, which Jesus Christ himself condescended to suffer and die. During a quarter of a century, we have had the privilege of being actively engaged in this delightful work, and of seeing many of our young friends, who when we commenced were in their cradles, rising up in the world and in the church, and cheerfully concurring forward in aid of this noble design.

When, however, the remaining few of the original members, take a retrospective view of times past, they call to remembrance, many very dear friends, once belonging to this Society, who have descended, one after another, to the silent grave. But when we recollect their individual cases, of how large a majority have we the most unquestionable evidence that they are gone to inherit those mansions, which our glorious Redeemer had prepared for them before the foundation of the world! With these we hope by and by to renew the tender friendship, which is for a while suspended, and in strains more pure and exalted than here we are capable of raising, unite in ascriptions of praise "to him who has loved us and washed us from our sins in his own blood."

The names of 530 persons have been enrolled as subscribers to this institution, 52 of whom have deceased. About 200 remain. It is somewhat remarkable, that during the 9 first years, not a single death occurred; and of the 14 ladies who instituted the Society, nine are still living, though only four continue their membership. Since that time, we find that some of our dear friends of almost all ages, from the matron of 78 to the youth of 18, have passed from the scenes of this Society into an undivided eternity. Their account is sealed up to the day of Judgement; and although their state is unalterably fixed, their final sentence will be pronounced before an assembled world! The greater part of them we have reason to believe, have joined the assembly of the just made perfect. But possibly some, who in association with us have bowed the knee before God, mingled their voices in the song of praise, and contributed of their substance for the dissemination of the gospel, have gone down to the regions of darkness, where there is weeping and wailing and gnashing of teeth. If this is the case, may heaven preserve survivors from such a destiny.

But the time will come, when all who compose this Society, will have gone to their final home. Should it be permitted to maintain an existence 25 years longer, who that is now present, will survive to create the proceedings of this day, we know not! Who will present a jubilee Report, we cannot tell! In all probability the feeble hand that pens this, will long ere that time have returned to its primitive dust. The eye, which for 25 successive years, has with so much interest watched its movements, and witnessed its progress, will have closed on the scene of its earthly existence. All these are considerations, added to the fact that one (at least) of our members is just on the verge of the eternal world, giving place for others to follow her, should serve to urge us on to activity while the day lasts.

It would be doing injustice to our feelings, should we lay aside our pen without offering a tribute of respect to the memory of a lately deceased minister of Jesus, Elder THOMAS BALDWIN, the venerated pastor of the 2nd Baptist Church in this city, to which many of our members belong. While the formation of this Society was in contemplation, his judgment on the subject was consulted. He gave his cordial approbation, and encouraged the members of his church in organizing it, although the whole avails were at that time devoted to another denomination than his own, there being no Missionary Society among the Baptists. He was the first minister who addressed the Society, and to this and his after addresses, its enlargement may in a great measure be attributed. Many of you, ladies, recollect the lively interest he manifested in our prosperity, when, previous to the establishment of the "Monthly Concert," while we continued our meetings through the evening, he used frequently to unite with our circle and offer his devout supplications on our behalf. But his work on earth is done! His ashes rest in silence, and his immortal spirit, gently released as in a moment from its tenement, has triumphantly winged its way to the presence of his God and Saviour.

The sweet remembrance of the just  
Shall flourish, when they sleep in dust."

In conclusion we remark, that this Society has always consisted of two denominations, Baptists and Congregationalists: That the first 14 years, its meetings were held at the respective houses of its members, since which time they have been attended in this place (Park-street Vestry). That more than \$5000 have been raised; which, exclusive of a small amount now in the treasury, has been expended on various missionary objects, foreign and domestic. During the last five years, our attention has been chiefly devoted to the poor and vicious in this city, among whom missionaries have been sent to instruct and warn them. The fruits of those labours have been cheering, and too well known to the Society to need a recapitulation in this Report. We greatly need the prayers and assistance of our Christian friends; and we indulge the hope that we shall have them. We rejoice to see new Societies originating to advance the various benevolent enterprises of the day—we cheerfully render them our patronage and support. At the same time we would affectionately ask, Is there not a peculiar propriety in supporting this, which without vanity may claim to be the mother of them all? And is it not a pleasant reflection, that while the ladies of this city are carefully fostering the numerous branches of the same vine, they should consider this a "stock," which it is their duty and privilege to nurture with filial tenderness—a kind of central point in which they may unite for the benefit of their own metropolis, and from which the circle of charity may enlarge and extend, till it overarches the State; demonstrating to the world, that while we faithfully watch the vineyard of others, we would also keep our own.

We believe this Society will still live before God. The abundant proofs we have had of his goodness, forbid us to doubt. How many Societies have risen up, flourished and dissolved, since we have been so happily omitted; and by the help of God we continue to this day! He has condescended to own our feeble attempts to magnify his name, and far exceeded our most enlarged expectations. With humble gratitude for the past, and confidence in him for the future, we devoutly consecrate this institution to his service, and commend it to his gracious benediction.

ANECDOTE.

Have you read, or have I formerly mentioned to you, what a good old woman in the last century said, upon her dying bed? It was to this purpose:—"I have been the mother of sixteen children; I nursed them all myself; and I know that now they are all either with Christ or in Christ. And I believe I never gave one of them the breast without putting up a prayer in my heart, that I might not nurse a child for the Devil!"

## For the Recorder & Telegraph. A CONTRAST.

For a part of the last six years, divine Providence has cast my lot in a region of country, where only here and there springing up a little village, or stands a solitary dwelling, around which waves the extensive forest.

Often revisiting New-England, I cannot fail to observe the great contrast between the land of my nativity and that of my adoption. One, opulent and populous—blessed with Sabbaths and Bibles, churches and pastors: the other in its infancy—struggling against poverty, privation and disappointment—in a great measure destitute of places of worship, churches and teachers; but unwilling to rest till all these privileges are secured. During the last two months, while in New-England, I have been filled with wonder and delight, on meeting with so many ministers of the gospel. Not unfrequently have I attended public worship on the Sabbath, where there were two clergymen present; in a number of instances, there have been three, and in one instance four. On other days of the week, I have often met with them; some of whom seemed to be out of regular employ, not knowing where to go, or what to do; while some others were laid up for future service, or to lumber till they are forgotten.

I have been astonished at this, because "the harvest is plenteous but the labourers few;"—delighted, because I am extremely happy in their society, & I hope often benefited by their advice and instruction. I love the true and faithful ministers of Jesus, for their goodness and benevolence, as well as "for their work's sake," and would to God I were able to do more for their comfort and support than I do.

If any for a moment doubt, how I would have these remarks applied, or wish to know why I would have them before the public, let them follow me back to those regions that sit in darkness; and there I can point them to a people that keep no Sabbaths, because they have long been removed from the land of Sabbaths, and none has called them to its observance.—Is a people, who have none to direct them to heaven and to glory—to a people, who, if they have a Bible, know not that "it is able to make them wise unto salvation?"

Here and there too, I could point them to a Christian; and to little churches recently formed,—it would seem but to drop and die; for they are "as lambs among wolves"—few to guide and protect, and "lead them into green pastures"—while sickness and death in rapid succession call one and another of the little flock to the grave and to heaven.

There too, I could point them to the house of the awakened, dying sinner, who expects soon to see his final Judge, and he is not prepared! If he call for a minister, he must probably call in vain. Perhaps he sinks from prostration into hell, because he neglected former privileges, and now no one can direct him "to the Lamb of God which taketh away the sin of the world."

In yonder house there is a hoping, trembling, doubting Christian, about to try the realities of eternity.—He has lived listless, and far from his God and Redeemer; for no brother, or sister, or minister, was there, to "stir up his pure mind by way of remembrance," and encourage him in his pilgrimage through this wicked and unfriendly world. Send for the elders of the church he annoys;—there either never were any, or they sleep in an untimely grave. His minister—ah! such a blessing he never enjoyed; and he must die, if not in despair, yet without consolation, and perhaps without a Christian friend to wipe the death-drops from his forehead.—There, around that new grave, stand afflicted, disconsolate mourners, that would gladly prepare for that world, where there is no more sin, sorrow nor crying; but, because there are none to instruct them, they remain ignorant, and soon forget their mortality and their way; and grope their way downward till they fall to rise no more.

Permit me to add, that in those climes are a people, not only willing, but waiting to hear the gospel. They once heard it with great delight, and those days, though far gone by, are not forgotten. They love the faithful minister, and would gladly contribute to his support, but candidates cannot be found.

I might enumerate many of the objections, which really do exist, & every many which are imaginary; all of which are often urged by ministers and their friends, to justify them in not going among a people so destitute and needy. But let me barely inquire, Is it not "through much tribulation, that we must enter into the kingdom of heaven?" Must hundreds and thousands of immortal souls perish in our new settlements, before ministers can go among them, and endure the hardships and privations which other men endure? Are none but the fields destitute of briars and thorns, destined for the labours of the minister? And where, in the world, can there be a greater prospect of usefulness, than in a country where there are habits to be formed, societies to be built up, houses of worship to be erected, churches to be organized, and in short the whole foundation laid for civil and religious privileges.

S.—r.

For the Recorder & Telegraph.

## QUERY.

[From a clergyman at a distance.]  
Is it best for ministers, when they exchange, or otherwise preach for their brethren, to take a double sermon and thus preach twice as long when abroad as they do when at home; and protract their prayers in the same proportion? If such a course be wise in the country, where the people may be more accustomed to long services, is it best in populous places, where the congregation listening to the long sermon, before it is half finished, see other congregations on their way home? May not many excellent sermons lose their effect from the cause above named? Extraordinary occasions may

allow a man to preach an hour, or even more, and keep the attention of his audience; but an exchange with or friendly visit to a brother minister, is not one of these occasions. Let this hint be kindly received from  
ONE WHO HAS ERRED.

## REVIVAL IN BOSTON, 1803.—4.

This alarming expression of Rev. Dr. Sewall in the revival of 1740—1. "O there is great reason to fear that another like season will never, never return upon you,"—was justified by subsequent experience. For more than 60 years after that date, there was in Boston no refreshing from on high, which could properly be termed a Revival of Religion. The churches languished, iniquity prevailed, and the prospect seemed to be, that ere long but a vestige of our fathers' piety would remain. But God in mercy has been pleased to order it otherwise.—The following account is from the first volume of the Baptist Missionary Magazine, then edited by the late Rev. Dr. Baldwin.

Early in the spring of 1803, there appeared in the first and second Baptist Societies a more than usual seriousness. While the solemn truths of the gospel were dispensed, the people frequently seemed to hear as for their lives: yet for some time nothing appeared to warrant a conclusion, that the work had actually begun. On the first Lord's-day in March, two persons were baptized by the pastor of the second church. The season was solemn, but perhaps not unusually so. It may be proper here to observe, that besides our stated monthly lectures, we had a weekly meeting in the vestry belonging to the first Society; where each church supplied preaching by turns. On the first Lord's-day in April, three persons more were baptized by Mr. Baldwin, and several young men called on him after meeting to converse on religious subjects. Some of them appeared to have obtained a good hope through grace; but others were impressed with a deep sense of their perishing need of salvation. The first Lord's-day in May, Mr. B. baptized four persons more. Several at this time appeared to have their attention considerably arrested. And in the course of the month, a number became so impressed as to converse freely with ministers and others from time to time upon their spiritual concerns. During the month of June, the attention evidently increased. Our assemblies became more crowded and solemn.

The first Lord's-day in July, Mr. B. baptized six persons more. The prospect of a more general awakening seemed daily to increase. Our meetings both on Lord's-days and evenings, became more and more crowded and solemn. A very considerable number of young people, who were formerly inattentive, visited their ministers and others with this inquiry: "Sirs, what must we do to be saved?" On the 7th of August, being the first Lord's-day in the month, the ordinance of baptism was administered at both meetings, in presence of a vast crowd of spectators.

On the evening of the 15th of September, Mr. Peak preached at Mr. Baldwin's meeting-house, and after the people had chiefly withdrawn, Mr. B. tarried a few minutes to converse with a number of anxious persons, when perhaps forty or fifty immediately collected round him. He delivered a short address to them; they appeared to be all in tears. Several young men were also in the singing seats in the gallery, who were greatly affected. One was so overcome with a sense of his wretched condition, as scarcely to be able to sit upon the seat. This was the first beginning of what has been generally practised ever since, for the people to tarry some time after the blessing is given.

The first Lord's-day in October the ordinance was again administered at both meetings. Dr. Stillman baptized 8, and Mr. Baldwin 5. The season was remarkably solemn. Mr. Burton preached in the evening at Mr. Baldwin's meeting-house; the place was uncommonly thronged. Great numbers standing in the aisles the whole time. During this month the work seemed greatly to increase. Scarcely a day passed without some person's calling, and frequently many in a day would call on their ministers for instructions. Often by the time one company were gone out, another would come in. After meeting it was frequently the case that 20 or 30 would call on each of the ministers. These little companies would be made up promiscuously of the two societies; and sometimes numbers from the other societies in the town.

[From this time to the close of the year 1823, Dr. Stillman baptized 31 other individuals, and Mr. Baldwin, 42.]

The attention through the winter continued much the same. The most severe snow-storms would not prevent our houses being filled on Lord's-day evenings. And usually, when fair, notwithstanding the cold, they would be thronged. Every aisle crowded full to the head of the pulpit stairs, and frequently hundreds went away who could not get within the doors.

Reader! conceive for a moment what an affecting scene such a meeting presents! Imagine yourself standing among and looking over an assembly containing perhaps twenty-five hundred people! All crowded together like a solid column! All is solemnity! Look in any direction, and you behold deep concern depicted in the countenances of anxious sinners! Many with their heads down weeping; others trying to hold them up; but in spite of every effort, the tears glisten in their eyes, and steal down their cheeks in swift succession. If thy heart be not marble, it must melt at the prospect!

Many who came to look on, or to make ridicule, went away deeply affected: and were

\* As in other similar cases, we have omitted for the sake of brevity such parts of the narration, as could be spared without diminishing essentially the interest of the perusal.

constrained to say with Job, "The arrows of the Almighty are within me."

It has been usual during the fall, winter, and spring months, while the evenings were sufficiently long, for the people to tarry after the blessing, and frequently some minister present has again addressed them. Sometimes two or three have spoken, and prayed. This custom seemed to arise out of the feelings of the people. They appeared to be loath to leave the place. There is no doubt but they would have tarried until midnight, had the exhortations been continued.

Particular circumstances rendered it inconvenient to administer the ordinance of baptism during the severe frosts of winter. But on the 15th of April Mr. B. baptized 24 persons, after the second service on Lord's-day. The same precious ordinance was administered at both meetings on the 29th. Dr. S. baptized 11, and Mr. B. 18. The collection of spectators was unusually great, and remarkably solemn.

During the month of May, Dr. S. baptized 18, in June, 8, and in August 9. From the first of May to the last of August, Mr. B. has baptized 33. The whole number baptized in the First Church since the 4th of September last, is 82; and in the Second, 125. Thus we have abundant occasion to say, "The Lord hath done great things for us, whereof we are glad."

Although these two Societies have been the principal sharers in this work, it has not been confined to them. Persons from almost every society in the town, and numbers from the adjacent towns, have frequently attended on the lectures; and we have good reason to believe that many have reaped saving advantages.

The church under the pastoral care of the Rev. Dr. Eckley has received considerable additions since this work began. This good man's heart has been much engaged in the work, and would, we believe, have rejoiced to have seen it more general among his people. It has afforded much pleasure to the friends of vital godliness, to see this friendly connexion. We devoutly hope it may ever continue.

[The foregoing was published in Sept. 1804—the continuation which follows, in the same months of 1805.]

Through the fall of 1804, and during the winter, the attention continued with very little variation. Our Wednesday evening lectures were, however, perceptibly thinner; but the Lord's-day evenings, they were nearly as crowded as ever. The most solemn attention reigned throughout these seasons. If any came from other motives than to hear, the solemnity of the scene restrained them from interrupting others. And notwithstanding persons of all descriptions attended, many who in heart were unfriendly to the work, yet God was pleased mercifully to restrain their opposition, so that we were enabled to "serve him without fear."

Our additions since last September have been very considerable, though not so great as the year preceding. The first church has received at different times since our last account was published, 45. The second has received in the same time, 60.

We have instances of late conviction and conversion, and are still favoured, especially on Lord's-day evenings, with very crowded, attentive assemblies. It is not uncommon at this time, though more than two years since the work began, to have large numbers stand in the aisles during the whole service, and often as many go away for the want of seats.

The grace of God in many instances has triumphed over surprising obstacles. Where every effort has been made to shut out the light of truth, and to guard young people from what they ignorantly called delusion, God has by very mysterious ways sent conviction upon the mind. One instance seems too remarkable to be passed over unnoticed. A family (perhaps amiable in other respects, but unhappily prejudiced against this work) advertising for female help, gave this public notice, that none need apply who attended the evening lectures. A young person, aged 15, who lived in the family, was carefully kept from attending the lectures, or from conversing with those who did. And by some means it appears that she seldom attended public worship on the Lord's-day. But a God of infinite wisdom is never at a loss for means to accomplish his own purposes. On one of these days, at home, she had the curiosity to look over the cuts in a large family Bible. She opened to the one predicated upon the xvth chapter of Luke, where the rich man is represented as chained fast in the pit of despair. The moment she cast her eye upon it, she was struck with this solemn thought, "That will be my case! O, I must be chained forever, (said she to herself,) in that awful pit."

The impression was too deep to be removed by any other agent than the Holy Spirit. Her distress continued for several weeks, until at length God was pleased to manifest his forgiving love to her soul! During this season of anxiety, she rarely attended a meeting, or conversed with any who were friends to the present work. The alteration was so visible, that those about her could not fail to notice it. Nor did she, when interrogated, hesitate to tell why she appeared so differently.

She has since made an open profession; and we can but hope, that she may, by her humble walk, adorn the holy gospel of God our Saviour.

Since the work began, the first church has received 135, and the second 212.

The British Society for Propagating the Gospel in Foreign Parts has 103 Missionaries in North America, and also 100 schools. It has assisted in supporting Colleges, erecting Churches, and encouraging Schools. For three years past its expenditures have exceeded its income an average of near \$26,000.



## SYNOD OF NEW-YORK.

While the narrative of Religion within the bounds of this Synod, represents the churches in general to be in a state of comparative lukewarmness, it also communicates some facts of a more encouraging character: "The churches of South-East and Yorktown within the bounds of the Presbytery of North-River, have been favoured with a season of refreshing from the presence of the Lord. The church of Newburgh has also had a few drops from the cloud of mercy."

"The churches in the city of New-York have many of them had very considerable additions within the year. Among these we mention the Central church, the Brick church, the church in Rutgers' street, the Bowery church, the church in Canal street, and the church in Light street. In the eighth Presbyterian church a degree of prayerfulness and active zeal has recently manifested itself, which promises very happy results. The church of Brooklyn has also largely participated in these special mercies from on high."

"The Synod notice with pleasure the external prosperity and growth of the churches within our bounds. Several new churches, particularly in the city of New York, have been lately erected, and one or two infant congregations have lately been organized."

"We know of no time when the external prosperity of our churches was more pleasing. For what there is encouraging, the Synod desire to be grateful, bless God, and take courage—trusting the promise that the set time to favor Zion shall come when the knowledge of God shall cover the earth, as the waters do the channels of the mighty deep."

The Synod recommended to the churches to observe the day appointed by the Governor of the State for thanksgiving, "mingling humiliation with their prayers, especially in view of the low state of religion within their bounds, and of the wide prevalence of the sin of Sabbath-breaking."

## SYNOD OF ALBANY.

The Synod of Albany held their annual meeting at Troy on the 6th inst. The report of the state of religion within their bounds, states that there have been few revivals of religion within their bounds during the past year. Two or three congregations, however, in the Presbytery of Londonderry have been favoured in this respect, and in the Albany Presbytery, some special blessings, were for a season manifested, and particularly in the county of Saratoga. The Oswego Presbytery, it is said, has experienced revivals in two or three of its congregations. Oneida Presbytery was visited in one of its congregations as well as in the College located within its bounds. St. Lawrence Presbytery reports two of its congregations as blessed in this manner, and mention is also made of revivals in two or three places of the Presbytery of Ogdensburg.

With respect to the causes of this afflicting feature in the dispensations of Providence towards the church, a variety of sins are enumerated. "But," says the narrative, "the evil we apprehend, most to be deplored, and which in fact is, in one way or other, most deplored by almost all intelligent men amongst us, is, 'the manifest increase of the violations of the Holy Sabbath.' The Synod know not in what words of wisdom moderation to express their feelings on this subject, for bad as they before knew the case to be, they have been utterly surprised, alarmed and amazed, by the facts which have, at this session, come to their knowledge."

The Synod of New-Jersey, at their late meeting in New-Brunswick, recommended to the churches under their care, to observe Friday, the 21 day of December next, as a day of Fasting and Prayer.

## PRESBYTERY OF OHIO.

The Presbytery of Ohio met at Williamsport, Washington county, Penn. on the 4th inst. and continued in session until the evening of the next day. The Presbytery entered into a free conversation on the state of religion within their bounds. It did not appear from the narratives of the members that the great interests of vital godliness are visibly advancing in their respective pastoral charges, except in a few instances, and more especially in the congregations of Hopefield and New-Haven, which have been the scene of a time of grace, or which has been a large accession of members to the church of Christ. May this work increase in power and extensive influence! and may the Spirit of grace be poured out abundantly upon all our churches!

## Extract of a Letter from South-Berwick, Me.

"Twenty persons stand propounded for admission into the congregational church here; among the number are several heads of families. Twelve others, we hope, will come forward at some future period. Besides those that have obtained a hope, a small number are inquiring what they shall do to be saved, and the work is yet progressing."—*Ch. Mirror.*

We are happy to state that a revival is at the present time prevailing in the Presbyterian society in Vernon Centre, Oneida county. The number of hopeful converts is already considerable; and there are still many serious inquirers. This is like a light bursting forth in the midst of surrounding darkness.—*W. Rec.*

## ORIGINAL LETTER OF REV. G. WHITEFIELD.

London, Jan. 6th, 1767.

What is this I hear! Even the bloody trade of war yields not only clients to, but preachers of, the blessed Jesus. His love constrains me (though unworthy the name and title of a common soldier) to exert a captain to keep his rank, march on, and fight the good fight of faith till called to inherit and lay hold on eternal life.

Prevent thy foes nor wait their charge, But call the ling'ring battle on. The King's business requires haste. We want some light horse—some honest hearted, single eye irregulars. These are the rap's horn, or rather, the gospel battering rams, that must blow and throw down proud Jericho's towering walls. A sea-captain, through Christ strengthening him, is doing execution at the Tabernacle. The same rampart is, any time, at a land-captain's service. Good Lady Huntington (that glorious gospel saint) wishes you much prosperity. How gladly would I have met you at Northampton! Bodily weakness prevented. At present, through unmerited mercy, I am a little braced up. Oh for a spring campaign! Oh for heaven! Oh for Christ the heaven of heavens! But please! Forgive myself. Excuse the freedom. The Lord Jesus be with your spirit. As less than the least of all, for his great name's sake, I beg leave to subscribe myself, My dear Sir, your willing Servant, G. WHITEFIELD.

To Capt. Scott, now [1767] quartered at Leicester.

## LETTER FROM AN INDIAN YOUTH, TO HIS FATHER IN MICHIGAN.

Foreign Mission School, Cornwall, Con. May 26th.

My Dear Father, I now take the opportunity to write to inform you how I am getting on. I am now. Nah sah nae ke gau tapoa-tough ka ne nann: That I must tell you something that you never heard any thing about. But I hope you will throw away that poison liquor, and never drink it again. Because if you do not so perhaps God will be angry with you. God is angry with you every day. If you should die now, perhaps you go to everlasting fire. And you will burn in hell fire.—O my father, I wish you would believe God and Jesus Christ. God is omnipotent and if you pray to God to give you a new heart and preserve your life, God he can do it, and you must try to receive instruction in good things. And I am very anxious to have you a good man: you must throw away your bad communication, if you please, Sir: and if you good man, and believe God and Jesus Christ, the SAVIOUR, you will go to heaven when you die. But I wish you to write to me back, and tell John Ryley to write for you. Remember me, and I must remember you, my dear father, &c.

I am your affectionate Son, GEO. WHITEFIELD.

Mr. Kewatpenase. Catechegownabaw.

Twenty five Jewish families at Cologne have determined on forming for themselves a Divine service in the German language—never again to have their beasts killed by a butcher appointed only by the Rabbi, and to celebrate their Sabbath on Sunday. The schools

established by the Jews at Giesen, Battenburgh, Battenfeld, &c. prove that they are anxious for a better state of things.

## MISSIONARY.

## OSAGE MISSION.

Extract a letter to the Editors of the Recorder & Telegraph, dated Harmony, Sept. 19th 1825.

Your valuable paper has regularly reached us in safety, but very few numbers have been lost. It need not be told you, how welcome a cordial it has been to those shut up in this dark land. No rays of light have hitherto seemed to cheer our benighted path, but those borrowed from the word of God, and religious publications sent by benevolent individuals from the East.

Not much can be communicated from this station which would serve to animate a Christian public, or to enliven the feelings of the humble follower of the Lord Jesus.

It is presumed that there cannot be found a more hardened, or rather dark and benighted race of beings, between the shores of the Atlantic and Pacific, or between Cape Horn and the frozen ocean, than the Osages. Those who live to see twenty years hence, will perhaps see some of these benighted wanderers leaving their savage habits, and coming out decidedly on the side of civilization and Christianity.

It would however be ungrateful, in the highest degree, to expose to your view, only the dark side of the present prospects of this mission.

It is already hoped that something at least has been done, to meliorate the condition of this people. Some few have provided themselves with fields and houses; and instead of following the chase and warfare, are willing to sit under their own vine and fig-tree, and eat their own bread with quietness. Some few have devoted their tender offspring to the tuition and reformation of the missionaries. Some have said, "Take our children and prepare them to become rulers of our people;" and some of the children have expressed a desire to become so far instructed, that they may be enabled to teach their people about God who is a Spirit in spirit and in truth.

One thing ought not to be omitted, which may perhaps excite at least a portion of your readers, to prayer and earnest wrestlings for the beloved youth now in this school. For a short time past, much more attention than ordinary has been manifested. A few of these benighted youth have heard concerning Christ and his kingdom, with the utmost attention!

When Christ and his cross have been held up to view, silent tears have often been seen to steal down their tawny cheeks. Some have complained about the wickedness of their hearts. The utmost stillness is observed in time of morning and evening worship. O that it might prove like the dawning of a new day upon our feeble exertions. It is true I tremble when I hope. But will not your prayers strengthen and animate? Will it offend if I should in a particular manner solicit the prayers of the Christian public for this mission? nay, farther, if I should request that through the medium of your paper you make known, that the unworthy teacher of the school at Harmony among the Osages, earnestly requests, that he and the school under his charge, and the mission to which he is attached, may be held in particular remembrance by all who love to visit the throne of grace, on the evening of the first Monday in November and December next? O that the Spirit of God might inspire your petitions for us, that our prayers and tears for these wretched beings may be sealed up in heaven—that they may be held in everlasting remembrance before the throne of God and the Lamb.

AMASA JONES.

## MISSIONS TO AFRICA.

Letter from Lott Carey, coloured missionary at Liberia to the Editor of the Columbian Star.

Monrovia, Aug. 16, 1825.

Dear Brother, I have just time to let you know that I am well, by the Cyane, as she leaves here this evening. I wrote to you by the Felicity. Our Sunday school and missionary school both go on and prosper, although our number is not as great as it has been. I have been so busy that I have not time to endeavor to determine what was the prospect of getting a school on the way among them. They are very desirous that I should establish a school up there. I think, if the Board will support a school one year, that after that time it may be conducted with very little expense; and all I am waiting for is books, and the opinion of the Board on the subject. Please lose no time in getting books sent on for this object, for this is the largest field for labour in this part of the Coast. Any man whose heart is set fully on the work, may find a rich field there. There is a young man here that promises well. Him I expect to send up after I get established.

Our little church has been wonderfully blessed of late. I baptized two yesterday; one the Sunday before, and three the Sunday before that.

If the Board of Missions ever intend to send a missionary to Africa, now is the time, and Grand Cape Mount is the place. I have the King's letter; and he has my promise for a teacher. He knows that I look to you to enable me to perform it. May the Lord protect us both. I hope to come to your next annual meeting.

Yours, LOTT CAREY.

Scottish Missionaries in Russia.—"The Scottish missionaries," says the London Missionary Register, "have already been compelled through the unhappy change which has lately taken place in the Russian councils, to abandon every station in that empire except Karass." Mr. D. McPherson, who was five years at Astrachan, has proceeded to the Mediterranean. He arrived at Malta in the beginning of May; and sailed on the 11th for Alexandria, where he is to labor under the direction of the Wesleyan Missionary Society.

## CAUSE OF SEAMEN.

## SEAMEN IN NOVA SCOTIA.

It appears from the statement of a respectable correspondent of the Port of London Society, who himself is a merchant and ship owner, that there are about 700 vessels registered and owned in Nova Scotia, and that about three or four thousand seamen are in regular employ; but of whose moral condition he draws a most affecting picture. "Our seamen, say he, may, with a justice which should excite pity in every feeling bosom, exclaim (in the language quoted by your most valuable little Tract, entitled Sailing Directions, &c.)—We are men whom no one seeks after, no man cares for our souls; for religion among seamen is considered either an unimportant concern, or impracticable. A sailor's prayer meeting, or chapel, is unknown; nor has a Bethel Flag ever appeared on board one vessel, to my knowledge, in Nova Scotia. Thus our seamen are what you may well imagine them to be, from being 'without God and without hope in the world.' Their condition, Sir, is appalling, for, with very few exceptions indeed, they are swearers, drunkards, profaners of the Lord's day, and altogether regardless of their present and future welfare."

[In consequence of this appeal, a considerable number of the Society's small publications, and of the Manual of Devotion, were ordered to be sent to Halifax for distribution. Probably, ere this, they are accomplishing their work.]

## From the Mariners' Magazine.

## PROGRESS OF THE SEAMEN'S CAUSE.

Since 1817 upwards of seventy Seamen's Friend Societies, thirty-three Marine Bible Societies, and fifteen Churches and Floating Chapels, have been erected for the benefit of the two millions of seamen who are said to be employed in different parts of the globe. During this period of eight years it is estimated that upwards of five thousand seamen have been hopelessly converted to God in England alone. In the port of London, during the same period, upwards of 120,000 seamen, including many families, have been brought under the sound of the gospel by the efforts of the Society in that place.

In the United States comparatively little has been done. It is said our commerce employs 100,000 sea-

men. Of this number New-York has 20,000, about 5000 of whom are constantly in port; add to this last number the families of the whole, who are constantly here, and we have 12,000 souls in this port alone, who look to the friends of seamen for the bread of Life. To supply this demand one Mariners' Church has been erected, and a small Marine Bible Society formed, which, except it be the feeble efforts of a small association for the purpose of holding prayer-meetings, is all that is done. These institutions are so feebly supported that they can hardly maintain an existence. And yet it has been said that more is done here for the benefit of seamen than in the whole union beside! Several of the Societies that have been formed have only a nominal existence, and others have sunk into dissolution. It will illustrate the remark that labour in the gospel vineyard is no where more successful than among seamen, to state that during the four years of the existence of the Mariners' Church in this city, upwards of one hundred pious masters of vessels have declared that they received their first impressions there! How many more have been converted, from the roving character of the profession, cannot be ascertained. The efforts of the American Societies have neither been extended to the navy or the Lakes, to say nothing about our numerous rivers. No aid in the prosecution of this cause is derived from the interior.

## Do good, that God may be done unto you.

MR. EDITOR.—A young gentleman, a few Sabbaths since, in perusing the "Mariners' Magazine," observed these words: "Go out into the highways," &c. and turning to me said, "Let us go out and see what we can do, perhaps we may be the means of doing some special good in this way, if in no other." Time would not permit me to go; but he, in taking a circuitous way to the Church fell in with a jolly tar, and invited him to take a seat with him in church—accordingly he did, and never did I see a person so much affected by the preaching of the gospel as this hardy son of the ocean. But this is not the conclusion; during the whole of the service his manly cheeks were bathed in tears, and many a deep sigh found its way from his heart. He has been a constant attendant on divine service ever since, and I hope he has tasted the sweet consolation of the forgiveness of his sins! I would that we had many young men that would spend their Sabbath mornings, instead of trifling them away, as too many do, as did this philanthropic and spirited young man.

## POOR JACK THE SAILOR.

At a meeting of an European Seamen's Friend Society, a stranger begged leave to address the assembly. He told the following affecting story:—"The child of a drunken sailor asked his father for bread. Angry at his request, the dissolute father spurned the child from him with his foot. The child fell from the cliff into the sea, and he soon disappeared; but the arm of divine providence was extended over him, a piece of wood drove near, to which he clung and floated until picked up by a vessel. The child could only tell the crew his name was Jack; but their humanity took care of him. Poor Jack was carried out to sea; and as he grew up, was promoted to wait on the officers, and acquired instruction readily, was quick and steady, and served in some actions with the crew. In the last action he was appointed to take care of the wounded seamen. He noticed that one of them had a Bible under his head; this man was so pleased with Jack's attention, that, when near death, he requested Jack to accept his Bible, which had been the means of reclaiming him from the ways of sin. By some circumstances poor Jack recognized his own father in the penitent sailor!" The tale excited the most lively interest in the meeting. Every one was hanging on the words of the stranger with eager attention, when he added with great simplicity, and a modest bow—"Ladies and gentlemen, I am poor Jack!"

## RELIGIOUS ANECDOTES.

## DEPLORABLE IGNORANCE.

From the Journal of Mr. Roper, Missionary, West India, England.

One of the pious members of the destitute Independent Church, Cambridge, told up an affecting story of ignorance. She went to visit a sick woman, far advanced in years, who had brought up a family: speaking to her about the necessity of a change of heart, she mentioned the Holy Ghost. "The Holy Ghost!" (replied the aged African woman) "what is that?" and upon further conversation with her, it appeared very evident, that she did not know any thing about the blessed Spirit of Grace. The relation declared to me, she was deeply affected, if she did not think that there had been any in England so grossly ignorant.

## Lond. Home Mag.

## ANECDOTE ON FAMILY DEVOTION.

From the Journal of a Missionary.

After preaching in one of my villages one Sunday evening, a young girl returned home with her father and mother. She talked with them of what they had heard and said; that being so invited from time to time, they all sought to attend to their souls' salvation. She then begged her father to pray with them, but the poor man unaccustomed to the exercise, was unable. The girl then prevailed with her father and mother, and brother and sister, to kneel down while she in a simple and delightful manner, poured out her heart to God in prayer. And it is pleasing to add, that family worship thus begun, is continued in this humble cottage. The daughter referred to, always leading the devotions.

## INTERESTING ANECDOTE.

The late ingenious Rev. Robert Robinson, of Cambridge, Eng. was once engaged to deliver what is called the charge at the ordination of a minister. He exhorted him, notwithstanding every possible discouragement, to persevere in the work to which he was called, assuring him that in the end, God would succeed his labours. With a view to encourage him, he said he should relate an anecdote which had been lately told him, and though the names of the parties had been carefully concealed, he had no doubt of its authenticity.

He then stated that a certain minister was travelling, and was particularly requested by a friend, that as he was passing near the house of an intimate associate of his early years, and a man whom he yet often visited, that he would take up his abode there for the night. The Minister complied, and that he was a perfect stranger, and several other things, all of which were overruled by his friend, who assured him of the piety and unbounded liberality of the farmer, and promised him a letter of introduction; he farther stated that he had often conversed with the farmer respecting him, and in a word, that the good farmer would feel his mind much hurt if he passed that way and did not spend a night under his roof. Under these circumstances the Minister consented, and one summer's evening rode up to the farmer's gate. He found the good man standing near; but, instead of meeting him with the smile of politeness, he demanded in a surly tone who he was? The Minister gave him name, handed him his letter of introduction, and assigned his reasons for paying him a visit. The farmer eyed him with suspicion, half insinuated that he was an impostor, but at length told him he might put his horse into the stable, and walk into the house. At first the Minister hesitated: he almost determined to ride on to the village; but on second thoughts he resolved to stay. He unsaddled his horse, gave him some hay, and walked into the house; and, not being asked to walk into the parlour, he took his seat with the servants in the kitchen. Supper time came, and the servants whispered among themselves, "it is a wonder master doesn't ask the gentleman into the parlour." At his request he was supplied with a basin of milk. After supper the family was collected to engage in the devotions of the evening; the Minister sat near the door, not a little surprised at the treatment he received. The farmer read a portion of the Scriptures; a pause ensued; there was evidently a violent agitation in the farmer's breast; at length he asked the Minister to pray. They knelt down, and the worthy divine forgot his trials; and elevated to a high state of holy feeling, his prayer was eminent for correct feeling and spirituality of mind. When he conclu-

ded, and rose from his knees, the farmer, with tears streaming from his eyes, stepped up to him, and before the whole family, solicited pardon for the treatment he had given him; assured him he knew not how to account for it; that he had never before so treated a minister; and that from all he ever heard of him, he had for him in particular, a high personal respect; and, finally, that in reference to his conduct that evening, it was to himself the most mysterious event of his life. He concluded by begging him to stay with him a few days, that his kindness might make up for his past unkindness. The Minister begged that he would forget what had passed, assured him that what degree of shyness he had witnessed should on his part be forgotten, and that his engagements would not allow him to stay longer. Nothing, however, would satisfy the farmer but that the Minister should stay one day longer, and preach in his house in the evening; to this he at length consented, and walked off in the morning, attended with the best prayers and wishes of the man who had received him with so much coldness.

"And what my brother," asked Robinson, "do you suppose was the result? No less than three branches of the farmer's family were brought to a knowledge of themselves, and of the Saviour, under the sermon delivered in consequence of this mysterious unkindness."

The whole congregation were deeply impressed with so interesting a detail, made in Robinson's best manner; but the effect on the mind of the newly ordained minister was overpowering; he blushed, then turned pale, fainted, and was carried out into the air; the usual remedies were administered, and he gradually recovered. The scene was then unfolded: he was the very minister who formed the hero of the story; he had followed Robinson throughout till he came to the effects produced by the sermon; that he had never heard till then, and his feelings were overpowered with joy and gratitude.

## THE HIGH-WAYS AND HEDGES.

In one of my tours through a village, I was arrived at the place I had to preach in, when I saw a young man sitting by the road side; I kindly invited him to come and hear a sermon—"No," was the reply. I asked him the reason—he answered, with the greatest indifference, "he did not like sermons." I began to speak seriously to him; but I should only shock your feelings, were I to relate what passed. I told him that I never, in all my life, had witnessed such a hardened youth, and that seeing he would not come and hear a sermon, I would give him a short one where he was sitting. I then began by telling him his lost state by nature—the misery that attended such a condition—that there was a Saviour provided for sinners, even the chief, and that he invited such to come and rest on him for salvation; but if they refused, how could they expect?—In conclusion, I treated him, with all the pathos I was master of, to fly ere it were too late to that merciful Redeemer. In leaving him, I again asked for his attendance, with earnest desires that the Lord would bless what I had been saying. With a heavy heart I entered the place where I was to preach; but you may well imagine with what pleasure I saw the youth enter, and with his eyes fixed on me, from the beginning to the end of the sermon, he paid the greatest attention, and, if I mistake not, his hand was raised at one part of it to wipe off the falling tear. O, that the Lord may say, concerning him, "Is not this a brand plucked from the fire?"

## RECORDER &amp; TELEGRAPH.

BOSTON, NOVEMBER 4, 1825.

## QUESTION.

MESSRS. EDITORS.—Ought that church to be considered as Christian, the majority of whose members are Unitarians; or who disbelieve the fundamental doctrines of the Gospel, viz. the absolute sovereignty and decrees of God, the Trinity, the necessity of being born of the Spirit, justification by faith alone, Salvation by free grace, &c. &c. And is it the duty of a Christian that is connected with such a church, to remain with them or to separate from them? And how ought he to proceed, being thus circumstanced?

We readily agree that a church of the character described by our correspondent, does not stand "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner-stone;" but we are disposed to accord with the doctrine laid down in the Cambridge Platform, (chap. III. 3.) "The members of churches, though orderly constituted, may in time degenerate and grow corrupt and scandalous, which, though they ought not to be tolerated in the Church, yet their continuance therein, through the defect of the execution of discipline and just censures, doth not immediately dissolve the being of a church, as appears in the church of Israel, and the churches of Galatia and Corinth, Pergamos and Thyatira." Great errors and great immoralities may exist in churches which yet hold to some of the distinguishing doctrines of Christianity; a majority of the members may be infected with the prevailing evils, and endeavour to prevent, rather than effect their removal; yet, while there remain some who sigh over existing abominations, and maintain an unwavering attachment to the truth; and while every thing peculiar to Christianity is not given up; it may perhaps be doubted whether the scriptures will warrant us to treat such churches as though they had no existence.

On the question of duty—"Ought a Christian that is connected with such a church, to remain in it, or to separate from it?"—we have little hesitation in giving it as our opinion, that he ought to remain no longer than is necessary to obtain a regular dismission. Such a dismission will not probably be refused by any church, on a simple & fair statement of the reasons that prompt the request for it;—but, if refused by the church, it may be regularly obtained by the assistance of a mutual or ex-parte council. "They who are joined with consent, should not depart without consent, except forced thereto." [Camb. Plat. C. XIII. 2.] Christians are bound by inspired precept, to "have no fellowship with the unfruitful works of darkness, but rather to reprove them;" (Eph. V. 11.) and not to be "unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?—wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." [2 Cor. VI. 14, 17.] The principle involved in these injunctions on primitive believers, is doubtless binding on Christians of every generation; and this principle, it would seem, is sufficiently plain, to justify any individual in demanding a dismission from a body of professed believers, that in his judgment renounces "the fundamental doctrines of the Gospel." The renunciation of these doctrines, will inevitably be followed by those immoralities in which grovelling minds conceive their pleasures to consist. [We speak now of society in general, not of every individual who embraces doctrinal errors] and for the sake of good order in community, as well as for "conscience sake," every Christian ought to separate himself from a church that disavows such fundamental doctrines. Continuance in a church of this character, gives at least a seeming sanction to its errors, it gives encouragement to the adversaries of truth, offends the consciences and grieves the hearts of many among the faithful, and at last diminishes materially the influence of the individuals concerned over unbelievers.

The measures to be adopted in securing a dismission from an apostatized church, we have already stated. It is scarcely necessary to add, that regard to the our of Christ, forbids any man to tear himself away by violence from a church that bears the Christian name, and with which he has entered into covenant, ought not to absent himself from the ordinances, whomsoever and to whomsoever administered, till he obtained a regular dismission. Let all things be done decently and in order. Meekness and patience are less important qualifications in the soldiers of the cross, than fortitude and courage. If any one, assuming the principle that an Unitarian Church is not a Christian Church, has walked disorderly, i. e. has refused to communion with it contrary to covenant engagements, he ought to confess his fault and ask forgiveness. Afterward, he may claim a dismission, and prove his claim as before stated.

## BRITISH AND FOREIGN BIBLE SOCIETY.

An unfortunate controversy has existed for some months past, among the members of the British and Foreign Bible Society, relative to the circulation of Apocrypha in connexion with the Bible, is considered a great part of Continental Europe. Five or six principles on the subject, advocating opposite opinions, have been advertised, published & reviewed, with very strong excitement. It is satisfactory, however, to learn that the whole subject is undergoing a careful and deliberate consideration, by a Committee of the Society appointed for the purpose, consisting of 29 members, of which the celebrated Lord Tizard is chairman.

## AMERICAN SEAMEN'S FRIEND SOCIETY.

On the evening of the 25th inst. a meeting was held at the City Hotel, N. Y. for the purpose of entering into consideration the propriety of adopting measures preparatory to the formation of an American Seamen's Friend Society. Resolutions were passed, that the meeting would regard with peculiar interest the formation of such a Society, to be located in New-York—and that the Christian public be invited to co-operate with them in that important measure. A Committee of 18 was appointed to carry into effect the views of the meeting. The Hon. Smith Thompson is chairman.

## ISLES OF SHOALS.

These islands are seven in number, only two of which are inhabited, lying 11 or 12 miles S. E. of Portsmouth, N. H. They contain about 100 inhabitants, who gain their subsistence by fishing. Through the benevolence of individuals in Newburyport, Portsmouth, and other towns along the neighbouring coast, a Mission House, and house for public worship, have been erected; and for a year now past, a well paid missionary, Rev. Samuel Sewall, has resided among them, affording every practicable means of instruction by familiar domestic intercourse, and by stated preaching on the Sabbath. His daughter has coopered with him, by instructing the week-day school, comprising 16 children, who have made laudable progress in reading, spelling, and in a few cases writing arithmetic. From 30 to 40 of the inhabitants attend public worship on the Sabbath, and it is hoped a few among that number are permanently profited by what they hear.—These islands are situated in the "Society for Promoting Religious Instruction in the Isles of Shoals," the Directors of which have recently submitted their annual Report.

## MASS. BAPTIST EDUCATION SOCIETY.

From the late report of the Executive Committee of this Society, it appears that during the 11 years of its existence, 65 young men have been received into the Society, between 20 and 30 of whom have since been ordained, and are labouring in different parts with favourable prospects. The present number of beneficiaries is 21. The Committee also report in favour of the establishment of a Baptist Theological Seminary in the vicinity of Boston. In pursuance of this object they have appointed two sub-committees—one to draw up a plan for the Institution and the other to solicit donations and subscriptions. Both of these committees are stated to have made some progress.

The importance of this measure, is so obvious, that it appears rather surprising it should not have been undertaken before. As the friends of true religion who ever shade of complexion it may take, and believe that religion is a matter to be understood and believed, our best wishes attend the Institution proposed.

## RELIGIOUS SUMMARY.

Lord Melville, on the part of the British Government, has promised to the Episcopal Floating Chapel Society recently formed, the grant of as many vessels as may be required for the establishment of Floating Chapels at the principal ports in the empire; meeting the expense of alteration and outfit, and also the salary of the officiating clergyman—to be regularly approved by the bishop.

The Spanish Translation Society, of whose formation a mention was made in our paper a few weeks since, is already engaged in translating and printing Bishop Porteus's Evidence, Doddridge's Rise and Progress, and the first part of Milner's Church History. They are designed, it will be recollected, for circulation in Spain and Spanish America.

Within the 18 months next preceding the close of 1821, the native Female Schools under the care of the Bengal Christian School Society, had increased from 6 to 18; and the number of girls from 160 to 350.

The number of missionaries employed last year by the United Domestic Missionary Society of N. Y. was 123, and the number of churches aided 150. It is calculated that no less than 80,000 souls were brought within the influences of the gospel in its permanent character; and that more than 600 souls were savedly converted.

The receipts into the treasury of the same Society, during the month of September last, amounted to \$1515, 69.

The greatest donation ever made to the Massachusetts Peace Society, was from a British subject at Bombay, in India—the Rev. Henry Jeffries. His donation was \$100.

In 1819, there were no less than 400 vacant congregations in the Presbyterian Church of the United States; and in 1823 the number had increased to 768.

The New-York State Tract Society, instituted at Albany, Feb. 1821, has become a branch of the American Tract Society.

The receipts of the York (Me.) Conference of Churches, 14 in number, from Oct. 25, 1824 to Oct. 25, 1825, amounted to \$251, 52. The funds of the Conference are from time to time appropriated to the aid of the feeble churches in the vicinity.

Rev. Mr. different people, 127 new, Society asking the most, The Boston, inst. Sermon. By a letter, than 81 Tracts, Publishing Co. The treasurer, 17, acknowledged, form of do, and also \$100.

The first appropriated, Brick Church, hope this ex, The number, Sabbath School, 750,—under, ers. Collected. The Salem, patient examination, deduced Rev, dismission, del against, induced Mr, was ill-health.

The immediate, Our Colleges, of Christian, before them, heard from, nation, entire, this paper.—"Permit me those climes, ing to bear, delight, and, forgotten. I gladly contri, not be found.

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We have, to the many, Literary Institute, from a ste, to a gentleman.

In our Coll, speaking conv, The greatest, making the int, saved!" Th, give satisfaction, to life. Our, ing every bow, is a cloud, the inhabitants, of abundance, ferent parts, is beginning, situation. O, Zion in this

## HOWARD.

The Fourteen, holden on Mon, fice House, Th



by which monuments of piety and other proper qualifications destroyed. such an office, would be immediately annu-



